2: Schapera E-4, 5 (no date) 1930
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Nama

But *//Gaunab* also figures in the myth as the opponent of *Tsui //Goab*; and there it is further said, by the Naman, that "*Tsui //Goab* lives in a beautiful heaven, and *//Gaunab* lives in a dark heaven, quite separated from the heaven of *Tsui //Goab*", while the Korana told Wuras that *Tsui //Goab* lived in the Red Sky and *//Gaunab* in the Black Sky.[1] Two of the old writers, Valentijn and Wikar, also speak of *//Gaunab* as a "black chief", while Graevenbroeck calls *Damoh* the "god of the underworld". The interpretation of this myth is difficult, as we have no further information at all about the two "heavens" referred to. Hahn reads into it a metaphor illustrating the change of day and night, and identifies *Tsui //Goab* with the Red Dawn and *//Gaunab* with the Black Night.[2] An alternative explanation, if we remember that *Tsui //Goab* is not only the rain-giver, i.e. the fertilizer, but also the creator, while *//Gaunab* is the cause of sickness and death, may be that the myth symbolizes the conflict between life and death. But this is mere speculation, as we need to know far more about the beliefs and practices relating to these two beings, and, it should be added, about the beliefs relating to the fate of the dead, before interpretations of their significance can be advanced with some prospect of accuracy.

Magic and Divination

In common with most primitive peoples the Hottentots have amongst them certain individuals who are specialists in the art of magic. Of these magicians, */gai aogu*, we have extremely little information. Nothing at all appears to be known about the method in which a person becomes a */gai aob*, or of the training he has to undergo. One of Mrs. Hoernlé's informants said that a child born with a caul might become a clever */gai aob*, if given the caul to eat whilst still young; others, however, said that such a child became a *gebo aob*, a seer.[3] It is not even definitely stated if these magicians are of either sex, or men only, but the fact that the name by which they are known is always written with the masculine suffix seems to imply the latter.

The name */gai aob* itself, according to Schultze,[4] is derived from */gaib*, the magic medicine used by these men in their work. This medicine is carried about in a small box cut from the horn of some animal. It is made up of vegetable ingredients taken from the roots of a large diversity of plants, and of the flesh and bones of various

[1] Hahn, op. cit., 60–2. [3] Ibid., 126.
[2] "Social Value of Water among the Naman," 520. [4] *Namaland und Kalahari*, 226.